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Quranic Views On Industrialization Sector

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ABSTRACT

This study looks at the Quranic teaching, which are the Quran is not against industrialization. It is undeniable that Islam is a perfect way of life, it encourages industrialization and sets its pristine teachings as enshrined in the Qur'ān and Sunnah of the Prophet (p.b.u.h) as the guiding principles and values for Muslims to create a kind of industrialization that shall bring about not only economic prosperity and sustainable development to the nation, but also one that is in harmony with the environment. The main objectives of this research are to deliberately aim at focusing an Islamic point of view (Quran) about the industrialization from both Western and Islamic perspectives. Its main emphasis is to identify which ones of the ideological underpinnings, which have been the driving philosophy behind the process of industrialization implemented in Malaysia, that are running counter with the universal values and teachings of Islam. The research bases on the Quranic concept of industrialization and prophetic traditions that related with the principles and values for Muslims to create a kind of industrialization. This research is conducted through the study consists primarily of historical research in nature and purely relies on library research in order to achieve the objectives of this research. A textual and critical analysis of Quranic verses will be utilized to demonstrate the application of Quran pertaining to industrialization. Apart from that in this study, the researcher will attempt to present the concept of industrialization from the Quranic point of view with special reference to selected Qur'ānic verses which are found. This study will concentrate on examining industrialization in Malaysia from the Qur'ānic perspective. He will use approximately five Quranic verses related to industrialization. In order to grasp and benefit from the virtues of the Prophet traditions, this research mentioning the various types of industrialization. The ideas presented could be further developed and appreciated by the Islamic society in related discipline.

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Introduction

There has generally been a strong belief that industrialization is necessary in order to eliminate poverty, unemployment, inequality in the distribution of income and wealth, and above all, to bring an accelerated economic development. This belief which has been deep rooted for decades in Muslims' hearts is based on an assumption that the third world countries must follow the footsteps of the West if they aim at tremendous growth of economic development. However, the findings of various studies on industrializing countries have revealed that industrialization and modernization have been accompanied not just by attributes of economic development but also by abject poverty, greater unemployment, wider inequalities, and horrifying numbers on crimes, drug addiction, moral collapse, fatherless households and so on.⁴

The common belief is that industrialization should denote the improvement of general living conditions but in reality it gives another portrait; the condition of the people in the bottom remain the same, the gap between “haves” and “haves-not” is wider and even the general standard of living has deteriorated. Therefore, the prevailing concept of industrialization and development is opened to be questioned. In other words, the concept of industrialization which is merely concerned about material and physical development has failed in realizing the socio-economic well-being of the third world nations which Muslim countries are part of. In fact, the current situation of industrialized Western nations should also be a lesson for Muslims, that is to avoid from repeating the same mistakes.⁵

The Prophet ﷺ had warned his followers fourteen hundred years ago about the condition of some Muslims who blindly follow the Jews and Christians, he ﷺ says:

((لَتَسْبِعَنَّ سَنَنَ مَنْ قَبْلَكُمْ شِرًّا بِشِيرٍ ، وَذِرَاعًا بِذِرَاعٍ ، حَتَّى لَوْ سَلَكَوا جُحْرَ
ضَبٍّ لَسَلَكَتُمُوهُ. قُلْنَا: يَا رَسُولَ اللَّهِ ، الْيَهُودَ وَالنَّصَارَى قَالَ: فَمَنْ))⁶

You will follow the wrong ways, of your predecessors so completely and literally that if they should go into the hole of a mastigure. You too will go there». We said: O Allah's Apostle! Do you mean the Jews and the Christians? He replied: Whom else? [Meaning, of course, the Jews and the Christians].

In addition, Muslim nation must realize that the worldview of Western development and industrialization is absolutely different from the Islamic point of view. It is in this sense

⁴ Al-Habsyi, Syed Othman, “Comprehensive Development Index,” *Seminar IKIM on Pencapaian Malaysia Sebagai Sebuah Negara Islam*, 27-28 Februari 2004.

⁵ Ibid. See: Qutb, *Islam: the Religion of the Future*, 80 & 81.

⁶ Narrated by Abū Sa‘īd رضي الله عنه from the Messenger ﷺ. Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Kitāb Aḥādīth al-Anbiyā’, Bāb Mā Dhakara ‘an Banī Isrāīl, vol.12, no. 3456, 169.

that Muslims should not blindly adopt the so-called Western wisdom.⁷ Allah reminds the believers about this matter:

[يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ]⁸

O ye who believe! Take not into your intimacy those people who are not of your kind: They will not fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom.

Allah's Messenger ﷺ further describes about this serious matter:

((لَيَنْقُضَنَّ عُرَى الْإِسْلَامِ عُرْوَةً عُرْوَةً فَكُلَّمَا انْتَقَضَتْ عُرْوَةٌ تَشَبَّثَ النَّاسُ بِالَّتِي تَلِيهَا وَأَوَّلُهُنَّ نَقْضُ الْحُكْمِ وَآخِرُهُنَّ الصَّلَاةُ))⁹

The chains of Islam will be loosed over the times, when a chain loosens people will pursue to another chain, the first chain is the creed and the last is the prayer.

Therefore, industrialization and development should be measured according to Islamic point of view.¹⁰ If we examine industrialization from a purely Islamic perspective, we will realize that Islam perceives the process of industrialization as a source of sustenance and livelihood, as well as economic growth of a nation.¹¹ Furthermore, industrialization and civilization in Islam encompass not merely economic growth but all other dimensions of the human life including social, spiritual, political, cultural, and psychological well-being.¹²

Islam encourages all types of industries that can be established depending on the changing needs of a society, due to the change in circumstances and public interest. This

⁷ Al-‘Ubaydi, Khālīd Fa’iq, *Al-Minzār al-Handasī li al-Qur’ān al-Karīm*, (Jordan: Dār al-Masīrah, 2nd edn., 2001), 43.

⁸ Sūrat Āli ‘Imrān/3:118.

⁹ Narrated by Abū Umāmah al-Bāhilī τ from the Messenger ﷺ. Aḥmad ibn Ḥanbal, *al-Musnad*, Ḥadīth Abū Umāmah al-Bāhilī, vol. 48, no. 22817, 267. Shu‘ayb al-Arnāūṭ says that the *isnād* of this hadith is *jayyid*. Aḥmad ibn Ḥanbal, *al-Musnad*, 251.

¹⁰ Al-‘Ubaydi, *Al-Minzār al-Handasī li al-Qur’ān al-Karīm*, 44.

¹¹ Aidit Ghazali, ed., *Industrialisation from an Islamic Perspective*, 20&21.

¹² Al-‘Ubaydi, *Al-Minzār al-Handasī li al-Qur’ān al-Karīm*, 43.

includes the fulfillment of the basic needs of life and the security of nation, at least the ability to defend the nation. Mostly important, those industries should be conduct in permissible activities, a God-blessed process which subscribes to Islamic universal ethical principles that ensure the balance between material and spiritual development of a nation.¹³ In fact, Allah commands His servants to seek the paradise in the here-after but not to forget their portion in the worldly life as Allah states in the Glorious Qur'an:

[وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا
أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ]¹⁴

But seek, with the [wealth] which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not [occasions for] mischief in the land: for Allah loves not those who do mischief.

In order to ensure that industrialization becomes a God-blessed process, all negative activities and evils which are inherent in secularist industrialization, should be checked, controlled, and abolished through effective policies. This in order to bring about a change in attitude of industrialist toward productive investments and ethical ventures which will enhance the industrialization process and ensure socio-economic justice.¹⁵ Indeed, it is a well-known fact that Islam negates the worse abuses of economic exploitation, fraud and other evils which are legal in the materialist framework of industrialization. This is absolutely in ideal terms but then we should realize that we are dealing with values and principles which are ideals; and it is Islam, a perfect and comprehensive way of life which answers peace and justice in society.¹⁶ Allah mentions in the Qur'an:

[الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا]

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¹³ Aidit Ghazali, ed., *Industrialisation from an Islamic Perspective*, 20&21.

¹⁴ Sūrat Al-Qaṣaṣ / 28: 77. Ibnu Kathir explains that this verse means; use all the God-given bounties which Allah has permitted of food, drink, clothing, dwelling places, and women, in a way that pleases Him, draw closer to Him by doing good deeds which will earn reward in this world and the here after. Do justice, your Lord has rights over you, yourself has right over you, your family has rights over you, and your visitors have rights over you. So give each of them their due. See: Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, vol.6, 252.

¹⁵ Syed Omar Syed Agil, "Need to Have a Balanced Society," Tun Abdul Razak University, <<http://elib.unitar.edu.my/staff-publications/syedomar/need%20to%20have.pdf>> (accessed 24 February, 2009).

¹⁶ Ibnu Kathīr writes that there is no room for the believers to search or find for any other *sharī'ah* or dīn (way of life) because Allah has perfected Islam and has chosen it as the perfect dīn to guide us to live a best life in this world. See: Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, vol. 3, 26.

¹⁷ Sūrat al-Mā'idah /5:3.

This day have I perfected your *dīn* for you, completed My favour upon you, and have chosen for you Islam as your *dīn* [way of life].

¹⁸ [وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا]

The word of thy Lord doth find its fulfilment in truth and in justice: None can change His words: for He is the one who heareth and knoweth all.

Islam does not look favorably on a rejection of life on earth in monasticism because Islam promotes both, this world and the here-after, and does not confine itself merely in purifying the spiritual and the moral life of man. Indeed, its domain extends in to all aspects of human life. It molds individual's life as well as the social order in healthy patterns. That is why it is necessary that each and every human affair including industrialization and development processes be molded according to the Islamic design.¹⁹ Allah says in the Qur'ān:

²⁰ [صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ]

[Our religion is] the Baptism of Allah. And who can baptize better than Allah. And it is He Whom we worship.

On another note, Islam also tells us not to see industrialization as an end in itself, but rather a means to an end; to bring goodness and stability to the whole community. In Islam, being a highly industrialized country is not the top of a comprehensive development. Rather industrialization should be a God-blessed process and a means to achieve a sustainable development in a society, which is an epitome of economic, spiritual and moral excellence.²¹ Indeed, Allah reminds the believers to ask Him for both types of excellence²² i.e., this life which implies economic and material well-being, as well as the Hereafter which indicates spiritual and moral excellence, as He says in the Glorious Qur'ān:

¹⁸ Sūrat al-An'ām /6:115.

¹⁹ Qutb, Sayyid, *Social Justice in Islam*, translated from Arabic by John B. Hardie & Hamid Algar, (New York: Islamic Publications International, 2000), 132.

²⁰ Sūrat al-Baqarah /2:138.

²¹ Aidit Ghazali, ed., *Industrialisation from an Islamic Perspective*, 21.

²² Al-Qurṭubī, Muḥammad Bin Aḥmad Bin Abī Bakr Bin Farḥ, *Al-Jāmi' li al-Aḥkām al-Qur'ān al-Karīm* (n.p., n.d.), vol. 2, 432.

[وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ]²³

Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!

If industrialization is viewed as an end in itself, it leads to imbalances, inequities, and environmental excesses because man will struggle for it by any means, good or bad; and ultimately it will reduce the well-being of most members of the society as well as the ecological system on earth.²⁴ Allah says in the Qur'an:

[ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ]²⁵

Mischief has appeared on land and sea because of [the deed] that the hands of men have earned, that [Allah] may give them a taste of some of their deeds: in order that they may turn back [from Evil].

[وَاتَّكُمُ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ]²⁶

And He giveth you of all that ye ask for. But if ye count the favours of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude.

In a nutshell, Islam encourages an inclusive process of industrialization which brings about socio-economic well-being and harmony with the environment. Indeed, Islam provides the perfect manual and guidance for man to run industrialization in a rightful way. This will be discussed further in the next section.

²³ Sūrat al-Baqarah /2: 201.

²⁴ Muḥammad Asad, *The Message of the Qur'ān*, (Gibraltar: Dār al-Andalus, 1980), 841.

²⁵ Sūrat ar-Rūm /30: 41. Qurṭubī further explains about the meaning of “*fasād*” by giving some of the opinions from the Prophet’s companions and the successors. Among them who define “*fasād*” as “*al-ẓulm*” or any injustice on earth and in the sea. While the highest “*fasād*” that commit by man is “*al-shirk*”. The negative impacts of “*fasād*” will be tasted by man himself. See: Al-Qurṭubī, *Al-Jāmi‘ li Ahkām al-Qur’ān al-Karīm*, vol.14, 40.

²⁶ Sūrat Ibrāhīm /14: 34.

Four Guiding Principles And Values In Industry According To Islam (Qur'ān)

Industrialization in the West basically deals with human ends for human interests and purposes. In contrast, the Muslim idea of the highest form of industrialization is that it is the one which is pleasing to Allah. Moreover, God-blessed industrialization does not make sense without the ethical dimension of the divine revelation. In addition, the most important matter in ethics and values in industry according to Islam, is the matter of existence itself and how it is to be defined. Another issue is the matter concerning resources and how it is to be utilized. Therefore, this section deals with both basic issues by exploring the general guiding principles and values in the process of industrialization. However, it should be noted here that an elaboration and analysis of Islamic guiding principles and values in industry can be very complex and wide in scope. For the purpose of this paper, the researcher will limit the analysis of primary elements which have direct implications for industry and industrialization process.

1) Divine Unity and Oneness (*al-Tawḥīd*)

Man and the universe have not come into existence on its own, and neither are they a product of natural forces that had somehow, by pure chance, combined to produce life. On the contrary, man and the universe are the creations of the All Wise and the Most Merciful Creator, the only one God. Allah says in the Glorious Qur'ān affirming His Oneness and He is the Creator of the heavens, the earth and everything:

[وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي
السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ]²⁷

It is He Who begins [the process of] creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude [we can think of] in the heavens and the earth: for He is Exalted in Might, full of wisdom.

[الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي
الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا]²⁸

He to whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: it is He who created all things, and ordered them in due proportions.

In Islam, the core concept which permeates all aspects of human life is *Tawḥīd* or the unity of God and its opposite is expressed by the term *Shirk* which means associating partners with Allah. Being a Muslim is to have faith in *lā ilāha illā Allah* that there is no

²⁷ Sūrat Al-Rūm /30: 27.

²⁸ Sūrat Al-Furqān /25: 2.

God but Allah. He is the Creator, the Sustainer, the Cherisher and the Owner of everything. He says in the Holy Qur'ān:

[هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ . هُوَ اللَّهُ
الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهِيمُنُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ . هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ
الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ]²⁹

Allah is He, than Whom there is no other god; - Who knows [all things] both secret and open; He, Most Gracious, Most Merciful. Allah is He, than Whom there is no other god; - the Sovereign, the Holy One, the Source of Peace [and Perfection], the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah. [High is He] above the partners they attribute to Him. He is Allah, the Creator, the Evolver, the Bestower of Forms [or Colors]. To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise.

The Prophet ﷺ also explained that Allah has ninety-nine Names (*al-asmā' al-Ḥusnā*) which show all the attributes of perfection and whoever believes in their meanings and acts accordingly will enter paradise, He ﷺ says:

((إِنْ لِلَّهِ تَعَالَى تِسْعَةٌ وَتِسْعِينَ اسْمًا، مِائَةٌ إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ))

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Allah has ninety-nine Names. Whoever believes in their meanings and acts accordingly will enter Paradise.

²⁹ Sūrat Al-Ḥasyr /59: 22-24. Asad points out that this verse shows that Allah is the Ultimate Reality, who comprises within Himself all the attributes of perfection. While the combination of the term: *al-asmā'* and *al-ḥusnā* may be appropriately rendered as 'the attribute of perfection'. See: Muḥammad Asad, *The Message of the Qur'ān*, 231&854.

³⁰ Narrated by Ibnū 'Abbās τ from the Messenger ε. Al-Bukhārī, *Saḥīḥ al-Bukhārī*, Kitāb al-Shurūṭ, Bāb Mā Yajūzu fī al-Iqrār wa al-Thunyā fī al-Iqrār, vol. 10, no. 2736, 85, Kitāb al-Tawḥīd, Bāb Inna lillah Mi'at Ism illā Wāḥidan, vol. 24, no. 7392, 230. Muslim, *Saḥīḥ Muslim*, Kitāb al-Zikr wa Al-Du'ā wa al-Tawbah, Bāb fī Asmā' Allah wa Faḍl Man Aḥṣāhā, vol. 17, no. 6986, 259.

He has created the whole universe with the sole purpose of worshipping Him.³¹ It is this purpose which gives meaning and significance to the existence of the Universe of which man is a part.³² As Allah says in the Glorious Qur'ān:

[وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ]³³

I have only created Jinns and men, that they may serve Me.

Man should give full submission and worship to Allah and to have Him constantly present in his life. He must submit himself to Allah with total and sincere belief,³⁴ a declaration with his tongue, an acceptance with his heart and a reflection through his actions.³⁵ Hence, man's mission in this world becomes a dedication to His Creator whereby the absolute worship and obedience to Him become his purpose of life. Allah says in the Qur'ān:

[وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ]³⁶

And they ill-treated them for no other reason than that they believed in Allah, Exalted in Power, Worthy of all Praise!

Since He is the only Creator of man and the whole universe, so He knows well what suits His creations at all time and indeed what benefits or harms man, what makes him successful or miserable. By His knowledge and beneficence He has legislated what suits best and fulfills the essential needs of all His creatures on earth and makes their life successful and secure.³⁷ Allah says in the Holy Qur'ān:

[هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ]³⁸

Allah is He, than Whom there is no other god;- Who knows [all things] both secret and open; He, Most Gracious, Most Merciful.

³¹ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, vol. 7, 425.

³² Chapra, *Islam and the Economic Challenge*, 202.

³³ Sūrat al-Zāriyāt /51: 56.

³⁴ Quṭb, *Fī zilāl al-Qur'ān*, vol. 7, 38.

³⁵ See: Al-Suyūṭī, Jalal al-Dīn 'Abd al-Raḥmān, *Al-Durrur al-Manthūr fī al-Tafsīr bi al-Ma'thūr*, ed., 'Abdullāh 'Abd al-Muḥsin al-Tarkī, (Cairo: Dār al-Kutub al-'Ilmiyyah, 2008), vol. 3, 254.

³⁶ Sūrat al-Burūj /85: 8.

³⁷ Quṭb, *Milestone*, 74-75.

³⁸ Sūrat Al-Ḥashr /59: 22. Ibnu Kathīr says: Allah knows everything small and big, on the earth and the heavens, and what best for man and the whole universe. See: Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, vol 8, 79.

[وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ]³⁹

To Allah do belong the unseen [secrets] of the heavens and the earth, and to Him goes back every affair [for decision]: then worship Him, and put thy trust in Him: and thy Lord is not unmindful of aught that ye do.

It is in this sense that even in the worldly matters including economic and industry, Muslims should obey and follow His guidance and revelation.⁴⁰ In fact, each and every Muslim's endeavor including his efforts in industry is considered an '*ibādah*' because worship in Islam encompasses both spiritual and material pursuits as long as it conform to Islamic principles and guidance.⁴¹

In short, *Tawhīd* is the most important and fundamental principle of the teachings of Muḥammad ﷺ and indeed the message of all Messengers of Allah. It is the bedrock of other beliefs, commands and laws in Islam. It is thus, all human affairs including industrialization process must stand firm on this foundation. The revelation which was sent by Allah through His Messenger ﷺ must be the basic frame of reference and the starting point in the formulation of industrialization's goals, policies and strategies at all levels.⁴²

2) Vicegerency (*al-Khilāfah*) and Responsibility (*al-Amānah*)

The concept of *al-khilāfah* and *al-amānah* are very important in the industrialization process. Man should realize his true self that he is God's supreme creation and His vicegerent (*khalīfah*) on earth who has been endowed physical, intellectual and spiritual potentialities which must all be developed and nurtured.⁴³ Allah says in the Glorious Qur'ān:

[وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً]⁴⁴

Behold, thy Lord said to the angels: "I will create a vicegerent on earth."

³⁹ Sūrat Hūd /11: 123.

⁴⁰ Quṭb, *Fī zilāl al-Qur'ān*, vol. 3, 385.

⁴¹ Al-Qarāḍāwī, Yūsuf, *Economic Security in Islam*, translated from Arabic by Muhammad Iqbal Siddiqi, (New Delhi: Islamic Book Service, 2004), 37.

⁴² Chapra, *The Future of Economics: An Islamic Perspective*, 56&57.

⁴³ Mohamed Aslam Mohamed Haneef, "Islam, the Islamic Worldview and Islamic Economics," *IJUM Journal of Economics and Management*, vol. 5, no. 1, (1997), 45.

⁴⁴ Sūrat al-Baqarah /2:30. Ibn Kathīr explains the meaning of *khalīfah*: the successors from one generation to another who will be tested by Allah to worship Him and according to the views of companion's of the Prophet ﷺ *al-khalīfah* in the verse is the father of human being *Ādam* ﷺ. See: Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, vol. 1, 220 & vol. 6, 205. Asad says: Allah establishes on earth a successor or vicegerent who shall inherit the earth and all human beings are spoken of as *khalāif al-arḍ*. See: Muḥammad Asad, *The Message of the Qur'ān*, 8.

[وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ
وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا]⁴⁵

We have honoured the sons of *Ādam*; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation.

His role as God's vicegerent (*khalīfah*) implies that the universe, natural resources, and other creations are entrusted (*amānah*) to man for his utilization. His superior intelligence (*‘aql*) should be used to its full potential so that he can understand his position, function as his true self as a *khalīfah*, and control over all other creations on earth for his well-being in a rightful way.⁴⁶ In fact, the Qur’ān obviously tells us that the Almighty Allah created the world and whatever in it for the usage and pleasure of the sons of *Ādam*. Allah says in the Qur’ān:

[هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا]⁴⁷

It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.

[وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يَتَفَكَّرُونَ]⁴⁸

And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect.

However, this authority is not absolute because he is a *khalīfah* and also at the same time an *‘abd* (servant) of Allah who does not have any independent authority other than to follow Allah's Will, for he cannot violate the basic premise of this trusteeship (*amānah*) while using it to his advantage. In short, Allah is the real owner of all

⁴⁵ Sūrat al-Isrā’ /17:70.

⁴⁶ Mohamed Aslam Mohamed Haneef, *IIUM Journal of Economics and Management*, 45.

⁴⁷ Sūrat al – Baqarah /2: 29.

⁴⁸ Sūrat al-Jéthiyah /45: 13.

resources and man is allowed to use them to his advantage as long as this trusteeship or *amānah* is not violated. It is in this sense that private ownership of resources in Islam differs from conventional system.⁴⁹

[وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ
الَّذِينَ أَحْسَنُوا بِالْحُسْنَى] ⁵⁰

Yea, to Allah belongs all that is in the heavens and on earth: so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best.

Since the true ownership of all resources, environment, ecology and the whole universe are resides with Allah, their misuse that involves waste and destruction is a sinful act in Islam. Allah says in the Qur'ān:

[مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا] ⁵¹

To every people [was sent] an apostle: when their apostle comes [before them], the matter will be judged between them with justice, and they will not be wronged.

Hence, there can be absolutely no room in industrialization process for environmental pollution or excessive use of natural resources which leads to over-production and the destroying of those output, by burning or dumping into the ocean in order to maximize profit and to maintain prices at a higher level. This is a usual scenario in value-free industrialization practice and indeed the third world countries always become the dumping area for the unsold goods from industrialized countries. Apparently, Islam deals with such crisis from its root as the concept of *khilāfah* and *amānah* entail that no one is authorized to destroy or waste the God-given resources. Everyone must utilize it in a very best possible way for all, as well as acquire it in a rightful way. Allah says in the Qur'ān:

⁴⁹ Iqbal, Munawar, *Distributive Justice and Need Fulfillment in an Islamic Economy*, (Leicester, UK: The Islamic foundation, 1988), 15.

⁵⁰ Sūrat an – Najm /53: 31.

⁵¹ Sūrat Yənus / 10: 47.

[وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا
أُكْلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ
يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ]⁵²

It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar [in kind] and different [in variety]: eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters.

No one is authorized to violate the terms of *khilāfah* and *amānah* because everybody is equal in terms of ownership and opportunity to acquire the God-given resources by rightful and permissible way. Basically, this is also an appropriate treatment for the crisis of resource depletion. This is because every industrialist should realize that man is just a trustee (*amīn*) of all resources and he must subscribe to the law of the real Owner of the resources, otherwise, he will be punished.

[وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ]⁵³

And those who break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be join [i.e. they sever the bond of kinship and are not good to their relatives] and work mischief in the land, on them is the curse, and for them is the unhappy home [i.e. Hell].

As we have seen, many crises namely; inequalities, resource depletion, environmental pollution, over-production and inflation are inherent in the culture of industrialism in a value-free society where religion is always put aside and profit maximization is always the ultimate end of industrialization. This is the reality of contemporary industrialization. The crises and imbalances that we are facing today are basically because of the greediness and selfishness of man. In fact, Allah says in the Qur'ān:

[ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي
عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ]⁵⁴

⁵² Sūrat al-An'ām /6: 141.

⁵³ Sūrat Al-Ra'd /13:25. See: Sūrat Muḥammad / 47: 22-23.

⁵⁴ Sūrat ar-Rūm /30: 41.

Mischief has appeared on land and sea because of [the meed] that the hands of men have earned, that [Allah] may give them a taste of some of their deeds: in order that they may turn back [from Evil].

Man always does injustice (*ẓalūm*) and ingratitude (*kaffār*). Allah says in the Holy Qur'ān:

[وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ]⁵⁵

And He giveth you of all that ye ask for. But if ye count the favors of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude.

In conclusion, the concept of *khilāfah*, *'abd*, and *āmānah* play a vital role to remind man about his true self. Man who is a *khalīfah* on earth and also an *amīn* or a trustee should utilize the *amānah* (God-given resources and the whole universe) in a very best way possible for all. He is also an *'abd* or a servant of Allah who does not gain absolute freedom, so that he should always obey Allah's law. If each and every man realizes his true self and his responsibilities as a *khalīfah* and *'abd* on earth, the God-blessed industrialization process which brings about socio-economic well-being, then prosperity, wealth, peace and contentment could really be established on earth. Allah promises that He will grant His bounties to His servant who realizes his true self and is always be thankful to Him:

[وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابَ لَشَدِيدٍ]⁵⁶

Your Lord caused it to be declared publicly that if you are grateful, I will add more favors unto you, but if you show ingratitude, truly My punishment is terrible indeed.

3) Justice (*al-ʿAdālah*) and Equilibrium (*al-Tawāzun*)

It is undeniable that justice is a universal value that can be accepted by each and every man on earth regardless of his religion and belief. Indeed, the role of the message

⁵⁵ Sūrat Ibrāhīm /14: 34.

⁵⁶ Sūrat Ibrāhīm /14: 7.

delivered by all the Messengers of Allah from *Ādam* ﷺ to the Last Prophet Muḥammad ﷺ has also been to establish justice on earth.⁵⁷

[وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ] ⁵⁸

To every people [was sent] an apostle: when their apostle comes [before them], the matter will be judged between them with justice, and they will not be wronged.

In Islam there is no compromise with justice, indeed it takes precedence over love, even love for one's parents.⁵⁹ As Allah says in the Glorious Qur'ān:

[يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوْا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا] ⁶⁰

O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be [against] rich or poor: for Allah can best protect both. Follow not the lusts [of your hearts], lest ye swerve, and if ye distort [justice] or decline to do justice, verily Allah is well- acquainted with all that ye do.

More over, the Qur'ān places justice in the nearest state to piety:⁶¹

[يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ] ⁶²

⁵⁷ Beekun, Rafik Issa, *Islamic Business Ethics*, (Herndon: Institute of Islamic Understanding, 1997), 15. The Qur'ān expresses justice in many terms such as 'adl and qist, while injustice is described in such words as zulm and ithm. See: Chapra, *Islam and the Economic Challenge*, 209.

⁵⁸ Sūrat Yūnus /10: 47.

⁵⁹ Fazlun, M.K., Islam and Environment. In P.Timmerman (ed.), *Social and Economics Dimensions of Global Environmental Change*, (Chichester: John Wiley & Sons Ltd, 2002), 333.

⁶⁰ Sūrat al-Nisā' /4: 135.

⁶¹ Ibn Kathīr, *Tafsīr al-Qur'ān al- 'Aẓīm*, vol. 3, 62.

⁶² Sūrat al-Mā'idah /5: 8.

O ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just; that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do.

It should be noted here that Islam and injustice are at variance with each other as Ibnu Taimiyyah says: “the world can survive with justice and disbelief, but not with injustice and Islam”.⁶³ It is thus, establishing socio-economic justice is the basic premise in God-bless process of industrialization.

[وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ]⁶⁴

And come not nigh to the orphan's property, except to improve it, until he attains the age of full strength; give measure and weight with[full] justice; no burden do We place on any soul, but that which it can bear;- whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the covenant of Allah. Thus doth He command you, that ye may remember.

As we have seen, capitalist industrialization exaggerates the right of the individual over the society while socialist industrialization advocates the rights of the society over the individual. On the other hand, in Islam every person is entitled to have the right to benefit from the natural resources and to own property and wealth individually or in partnership with others while state ownership of critical resources is allowed if it is in the public interest.⁶⁵ In other words, each is given its due right in life but it is governed and controlled by the God-given law.

[أَهْمُ يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا]⁶⁶

It is We Who portion out between them their livelihood in this world.

Islam also provides guidelines for the state and the people to manage the resources according to the priorities when the interests between two parties clash. Accordingly, the interest of the community takes precedence over the interest of

⁶³ Ibn Taymiyyah, *Al-Hisbah fi al-Islam*, ‘Abd al-‘Azīz Rabah (ed.), (Riyāḍ: Maktabah Dār al-Bayān, 1967), 94.

⁶⁴ Sūrat al-An‘ām /6: 152.

⁶⁵ Khan, *An Introduction to Islamic Economic*, 6

⁶⁶ Sūrat Al-Zukhruf /43: 32.

individual, relieving hardship takes precedence over promoting benefit, and a bigger loss cannot be prescribed to alleviate a smaller loss and a bigger benefit takes precedence over a smaller one, conversely a smaller harm can be prescribed to avoid a bigger harm and a smaller benefit can be dispensed with in preference to a bigger one.⁶⁷

Bearing in mind that public good should always be above personal interest, no one has the right to exploit others and monopolize abuse on others' properties or on the national resources for his personal interest. Human exploitation and destruction of the private properties or national resources at any level, in any shape and under any circumstances is anti-Islamic and must be eliminated. Allah says in the Qur'ān:

[وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْخُلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ] ⁶⁸

And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of [other] people's property.

Moreover, man who at once a *khalīfah*, an *'abd*, and an industrialist in the process of industrialization is not given absolute freedom in exploiting the resources for his own benefits and profits, and it is his responsibility to ensure that the process of production of goods and industrialization is in harmony with the people, environment and life on earth. There is no doubt that he has right to acquire and utilize the resources to earn profits, in fact everybody is given equal opportunity, but he should realize that he is bounded with the terms and conditions in God-given law. Hence, he should do justice to everybody including the natural surroundings and act with moderation at all time. Any misuse of God-given resources by wasting or destructing is considered illegal in Islam.⁶⁹ Allah says in the Holy Qur'ān:

[كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلِّ عَلَيْهِ غَضَبِي فَقَدْ هَوَى] ⁷⁰

Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed!

⁶⁷ 'Izz al-Dīn, 'Abd al-Salām al-Sulamī, *Qawā'id al-Ahkām fi Maṣāliḥ al-Anām*, ed., Ṭahā 'Abd al-Ra'ūf Sa'ad, (Cairo: al-Matba'ah al-Ḥusayniyyah, 1351), 1-8. See also: Al-Zarqā, Muṣṭafā, *Al-Fiqh al-Islami fi Thawbihi al-Jadīd*, (Damascus: Maṭābi' Alif Ba' al-Adib, 1967), vol.2, 945-1060.

⁶⁸ Sūrat al-Baqarah /2: 188.

⁶⁹ Fazlun, M.K., *Social and Economics Dimensions of Global Environmental Change*, 336.

⁷⁰ Sūrat Ṭāhā /20: 81.

As an employer in a factory for example, an industrialist should consider the laborers or the employees as members of his own family. They must be treated with respect, compassion, and equally as brothers.⁷¹ Their rights and well-being must be ensured, as the Prophet ﷺ says:

((نعم هم إخوانكم جعلهم الله تحت أيديكم فمن جعل الله أخاه تحت يده
فليطعمه مما يأكل وليلبسه مما يلبس ولا يكلفه من العمل ما يغلبه فإن كلفه ما
يغلبه فليعنه عليه))⁷²

Your workers are your brethren. The Almighty Allah placed them under you [for your services]. Whosoever has one [of his brethren] under him [working for him] must feed him of what he eats, clothe him of what he clothes himself and do not assign them to do what they cannot do. If you do, then help them.

Furthermore, real wages for the laborers in a Muslim society should ideally be at least at a level that would enable them to fulfill their basic needs in humane manner.⁷³

Allah's Messenger ﷺ also reminds the employer to pay the wages of the workers rightfully and even before his sweat dries out. In addition, the workers must be treated and paid equally regardless of gender and races because man and women, black and white are equal before Allah. Allah says in the Holy Qur'an:

[وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ
وَلَا يُظْلَمُونَ نَقِيرًا]⁷⁴

If any do deeds of righteousness- be they male or female - and have faith, they will enter Heaven, and not the least injustice will be done to them.

Indeed, in Islam, all individuals of every race, gender and status originates from one source, everybody is from *Ādam* and he is created of soil. As Allah says in the Qur'an:

⁷¹ Chapra, *Islam and the Economic Challenge*, 253.

⁷² Narrated by Abū Dhar ṭ from the Messenger ﷺ. Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Adab, Bāb Mā Yanḥā min al-Sibāb wa al-La'an, vol. 20, no. 6050, 178.

⁷³ Chapra, M.Umer, *Objectives of the Islamic Order*, (Leicester, UK: The Islamic foundation, 1979), 14-16.

⁷⁴ Sūrat al-Nisa' /4:124. See: Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, vol.2, 421.

[يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ
كَانَ عَلَيْكُمْ رَقِيبًا]⁷⁵

Oh mankind! Reverence your Guardian-Lord, Who created you from a single Person, created, of like nature, his mate, and from them twain scattered [like seeds] countless men and women; fear Allah, through Whom you demand your mutual [rights], and [reverence] the wombs [that bore you]: for Allah ever watches over you.

It is also based on the statement of Allah's Messenger ﷺ He says:

((إِنَّ اللَّهَ [عز و جل] قد أذهب عنكم عيبة (عيبة الكبر) الجاهلية وفخرها
بالآباء مؤمن تقي وفاجر شقي أنتم بنو آدم وآدم من تراب))⁷⁶

The Almighty Allah has removed the false pride taking, which was practiced in the pre-Islamic period, where individuals took false pride with their ancestors [forefathers]. All mankind belongs [in lineage] to *Ādam*. *Ādam* is created of soil [earth dirt].

Therefore, nobody can exploit others by claiming neither his superiority nor special privilege, neither in the process of industrialization nor in other walks of life. Specifically, all employers should do justice to the employees, regardless of gender and races. At the same time, a worker should also do justice to his employer by performing his duties and tasks with full responsibility.

With regard to the increasing rate of working women in labor market which generally increases the rate of dual-earner families has led to drastic changes in the contemporary family life.⁷⁷ One may suggest that women should return to their basic role of staying at home. Indeed, the primary role of women is to take care of their family and ensure a healthy pattern of their children's upbringing. This solution might be suitable to the women who can choose to either work or not work. Nevertheless, in reality, the economical disadvantage of the family has "forced" some women to work. Besides, there

⁷⁵ Sūrat al-Nisa' /4:1. See: Ibn Kathīr: Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, vol.2, 206.

⁷⁶ Narrated by Abī Hurayrah τ from the Messenger ﷺ. Abū Dāwūd, *al-Sunan*, Kitāb al-Adab, Bāb fī al-Tafākhurī bi al-Aḥsāb, vol.14, no. 5118, 484. Albānī says that this ḥadīth is ḥasan. Abū Dāwūd, Sulaymān ibn al-Ash'at, *al-Sunan*, (Dar al-Fikr, n.d), 752.

⁷⁷ Husna Sulaiman, Strategies and Programmes to Support Working Parents: The Case of Malaysia. In Susan Chong & Cho Kah Sin (eds.), *Social Development Under Rapid Industrialization: The Case of Southeast Asia*, (Kuala Lumpur: Institute of Strategic and International Studies, 1992), 67.

are certain areas that need women in the workforce such as nurses, teachers and doctors. Whatever reasons that women give for working, either they like to work or they must work, they should do justice to both; family and career.⁷⁸

In contemporary practices, however, in the formal sector the workers are bound by contracts that specify the duration of work, the flexibility regarding conditions of work, where to work, when to work, rules and regulations to be observed and the benefits to be gained. Women workers are also restricted to such terms as they should adjust and accommodate their schedules to their jobs at the expense of their families.⁷⁹ The prevailing ideology of the separation of work and family that has continually indoctrinated the employers to perceive family life is a private sphere has led them to enforce employment policies which somehow negatively affect a worker's health and family relationship. Most of the employers especially in private sector assume that work and family should be separate and should not overlap. It is undeniable that such idea can be practiced in some circumstances but they should realize the fact that work could have a profound impact on family life and that family life could likewise have an impact on work.⁸⁰

Moreover, the employer should be more sensitive to the changing needs of their workers who comprises married women with children. The employers must recognize and acknowledge female employees' rights to have good work conditions with flexible work arrangement that help them to integrate work with family. For example, introducing flexible working hours, reducing work loads or part-time work, giving career breaks, compressing work weeks, near-site and good quality of child care support services and women should also be allowed to see their children when they are needed.⁸¹ It is in this sense justice toward women employees should be translated by the employers in the work place. Indeed, this issue should not be perceived as a woman's issue, rather it is a social issue because if the future generation does not get the kind of care and upbringing that an achieving civilization requires, there is bound to be a decline in the quality of human beings and a breakdown in social control. Crimes and moral delinquency among new generations may also rise.⁸² Islam has given the general guiding principle; to do justice to everybody, and then it depends on man's intellect and creativity in problem solving and decision making, as long as it follows the Islamic principles and teachings, it is acceptable in Islam.

On another note, Islam does not endorse a blind justice, rather it should be implemented in a balanced (*tawāzun*) manner. In Islam, equal distribution of wealth and all resources on earth does not mean that it aims to remove all differences in terms of work, income and wealth because it is a part of Allah's plan.⁸³ Furthermore, the existence of these differences serves toward the smooth functioning of the process of industrialization.

⁷⁸ Noraini Mohd Noor, *Work, Family and Women's Well-being in Malaysia: Striving for a Balance*, (Malaysia: Research Centre IIUM), 38-42.

⁷⁹ Husna Sulaiman, *Social Development under Rapid Industrialization: The Case of Southeast Asia*, 67&68.

⁸⁰ Ibid., 67.

⁸¹ Noraini Mohd Noor, *Work, Family and Women's Well-being in Malaysia: Striving for a Balance*, 85-87.

⁸² Chapra, *The Future of Economics: an Islamic Perspective*, 42-43.

⁸³ Beekun, *Islamic Business Ethics*, 16.

[أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا
بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحْمَةُ رَبِّكَ خَيْرٌ مِمَّا
يَجْمَعُونَ] ⁸⁴

It is We Who portion out between them their livelihood in this world, And
We raised some of them above others in ranks, so that some may employ
others in their work

Even though the existence of rich and poor, employer and employee, “haves” and
“haves-not” is a part of Allah’s plan, but it should be noted here that everybody should
work for the betterment and improvement of his living.⁸⁵ Besides, Islam also preserves
the right of the poor and needy people by recognizing their right to have a claim on part
of the wealth accumulated by the rich to the extent that the basic needs of everyone in
society are met.⁸⁶

[وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ] ⁸⁷

And in their wealth and possessions [was remembered] the right of the
(needy) him who asked, and him who [for some reason] was prevented
[from asking].

This is through *infāq*, a volunteering spending to take care of the needy people and
zakāh, an obligatory levy on all surplus wealth and agricultural income of the Muslims.⁸⁸

[وَيُطْعَمُونَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا . إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا
نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا] ⁸⁹

⁸⁴ Sūrat Al-Zukhruf /43: 32. Al-Ṭabarī says: this verse means that Allah differentiates among His creation in terms of wealth, provision, intellect, understanding, and other visible and hidden strengths, so that some will employ others in their work, because one needs the other, and vice versa. This is the view of al-Suddī and others. See: Al-Ṭabarī, Abu Ja‘far Muḥammad Bin Jarīr, *Jāmi‘ al-Bayān ‘an Ta’wīl al-Qur’ān*, (Cairo : Dār Iḥyā’ al-Kutub al-‘Arabiyah, 3rd edn., 1968), vol. 21, 595 & 596.

⁸⁵ Al-Qarāḍāwī, *Economic Security in Islam*, 37&38.

⁸⁶ Ibid., 66&67. See: Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azīm*, vol. 7, 418.

⁸⁷ Sūrat al-Dhāriyāt /51: 19.

⁸⁸ Beekun, *Islamic Business Ethics*, 15&16.

⁸⁹ Sūrat al-Insān /76: 8.

And, they feed, for the love of Allah, the indigent, the orphan, and the captive. [Saying], We feed you for the sake of Allah alone: no reward do we desire from you, or thanks.

[خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ]⁹⁰

Of their goods, take alms, that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: And Allah is One Who heareth and knoweth.

[وَأَتِذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا. إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا]⁹¹

And from the fruit of the date-palm and the vine, ye get out wholesome drink and food: behold, in this also is a sign for those who are wise.

Hence, everybody should have the opportunity to share the fruits of industrialization and development because God-given resources must be utilized equitably for the well being of all, not just for a few groups of people who are at the top.⁹² Allah also says in the Glorious Qur'ān:

[وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ]⁹³

Give them something yourselves out of the means which Allah has given to you.

[وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ]⁹⁴

But render the dues that are proper on the day that the harvest is gathered.

[كَي لَا يَكُونَ دُولَةٌ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ]⁹⁵

⁹⁰ Sūrat al-Tawbah /9: 103.

⁹¹ Sūrat al-Isrā' /17: 26-27.

⁹² Chapra, *Islam and the Economic Challenge*, 212.

⁹³ Sūrat an – Nūr /24: 33.

⁹⁴ Sūrat al-An'ām /6: 141.

In order that it may not [merely] make a circuit between the wealthy among you.

Allah also commands man to be just to his natural surroundings and maintaining a balance (*al-tawāzun*) in the use of resources; not rendering their over-exploitation, but protecting and preserving them for today's and the future generations.⁹⁶ He says in the Holy Qur'ān:

[وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا
أُكْلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ
يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ]⁹⁷

It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar [in kind] and different [in variety]: eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters.

[كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ]⁹⁸

Eat and drink: But waste not by excess, for Allah loveth not the wasters.

However, the quest of profit maximization and serving self-interest in the contemporary industrialization process have created the tendency in men toward involvement in corruption, exploitation, dishonest inclinations and ultimately destruction of the planet and its ecology.⁹⁹ The current model of endless growth which supplies excessive demand of consumer goods and the prevailing lifestyle of a modern man, has eventually led to the crisis of resource depletion and environmental degradation. This scenario shows that the current order, i.e. the capitalist and socialist models are now seen as failures and indeed are untenable in terms of keeping the planet in a good repair. Hence, there is a need for the establishment of a just and balance order under the *Shari'ah* to replace the current models of industrialization.¹⁰⁰

⁹⁵ Sūrat al-Ḥasyr /59: 7. See: Al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl al-Qur'ān*, vol. 23, 279. Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, vol.8, 67.

⁹⁶ Fazlun, M.K., *Social and Economics Dimensions of Global Environmental Change*, 338.

⁹⁷ Sūrat al-An'ām /6: 141.

⁹⁸ Sūrat al-A'rāf /7: 31.

⁹⁹ Nasr, *Man and Nature*, 20.

¹⁰⁰ Fazlun, M.K., *Social and Economics Dimensions of Global Environmental Change*, 335 & 336.

Islam admits that human's self-interest should be fulfilled, but it should be within the constraint of socio-economic justice. Allah has created the earth and its ecosystems, all works within their own limits and balance. Islam likewise sets limits to human desire, so that it will work accordingly to Allah's will.¹⁰¹ That is why man needs a just and balance system to control his desire which can never be satisfied. If he was given two valleys of gold, he would certainly ask for a third. As soon as he receives the third valley, he would beg for the fourth and so on.¹⁰² Apparently, this is the prevailing lifestyle which is inherent in the Western culture of industrialism and indeed this is the pattern of lifestyle that has prevailed in the Muslim countries for decades. It is in this sense that is why man needs religion, in order to guide him to utilize the resources rightfully, to earn his living lawfully and to control his desires, so that he will be able to live in peace, deriving solace out of God-given bounties with moderation and justice.¹⁰³

4) The Goals of *Shari'ah* (*Maqāsid al- Shari'ah*)

The basic objective of the *shari'ah* is predicated on the benefits of individuals as well as the community, and its laws attempt at protecting these benefits and facilitating improvement and betterment of the condition of man on earth. This is based on the main purpose of the prophethood of Muḥammad ﷺ, that is, to bring *rahmah* or compassion and *hudā* or guidance, Allah says in the Qur'ān:

[وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ]¹⁰⁴

We sent thee not, but as a Mercy for all creatures.

[يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ]¹⁰⁵

O mankind! there hath come to you a direction from your Lord and a healing for the [diseases] in your hearts, and for those who believe, a guidance and a Mercy.

Al-Juwaynī classified three categories of *maqāsid al-shari'ah*; essential or *darūriyyāt*, complementary or *ḥājīyyāt*, and desirable or *taḥsīniyyāt*. These ideas were then further

¹⁰¹ Ibid.

¹⁰² Al-Qarāḍāwī, *Economic Security in Islam*, 17.

¹⁰³ Al-Qarāḍāwī, *Economic Security in Islam*, 18.

¹⁰⁴ Sūrat al-Anbiyā' /21:107

¹⁰⁵ Sūrat Yūnus /10:57

developed by his student al-Ghazālī who categorized that the *sharī'ah* pursued five objectives¹⁰⁶ which are declared as:

- i) Preservation of faith
- ii) Preservation of the life
- iii) Preservation of intellect
- iv) Preservation of posterity
- v) Preservation of wealth

Bearing all the above in mind, we can see that the goals of *Sharī'ah* (*maqāṣid al-sharī'ah*) integrates a degree of versatility and comprehension into the reading of the sources of *sharī'ah*. Indeed, it provides a ready and convenient access to the *sharī'ah* to deal with the prevailing socio-economic climate of the present-day Muslim society.¹⁰⁷ Therefore, in the process of industrialization these five basic necessities of the human being must be preserved and enriched in order to ensure socio-economic justice.

In order to illustrate the roles of these goals in the process of industrialization we should go through them one by one. The preservation of faith has been discussed previously, as *tawhīd* is the most important element to achieve a sustainable industrialization and development of a nation. It puts human at a proper place as a servant of Allah (*'abd*), a vicegerent (*khalifah*) and it enables human beings to act in accordance with Allah's will, and to interact with other fellow human beings in a balanced and mutually caring manner to ensure the well-being of all. Without injecting the dimension of faith into all human actions and decisions the socio-economic justice cannot be realized. In fact, the socio-economic imbalances, poverty, inequalities, social crises, moral collapse, nervous and psychological diseases, and family breakdown which are inherent in modern industrialized societies are the impact of the negligence of this vital dimension in the industrialization and development process.¹⁰⁸ Hence, the preservation of faith is the most vital part in the process of industrialization. It applies to all individuals in the process of industrialization; the industrialists, producers, manufacturers, consumers as well as the government.

In addition, the three elements in the middle; life, intellect and posterity are also related to the well-being of each and every individual in the industrialization process. These three elements are considered as the basic needs that should be fulfilled through the process of production and distribution of resources and output in industry. Food-related industry, clothing and apparel industry, housing industry, healthcare and pharmaceutical industry, educational services for intellectual and spiritual development, and other related industries are considered a need of a society. It is in this sense that industrialization can be a praiseworthy endeavor that fulfills the physical, spiritual and intellectual needs of the people in society.¹⁰⁹ Any industries which harm these three elements must be considered as illegal, for instance, any hazardous industries which pollutes the environment and endangers human's health and life on earth are illegal. Beverages, alcohol, tobacco industries which harm the human's mind and health should

¹⁰⁶ Al-Ghazālī, Abū Ḥamīd, *Al-Mustasfā*, (Cairo: al-Maktabah al-Tijāriyyah al-Kubrā, 1937), vol. 1, 287.

¹⁰⁷ Al-Qarādhawī, *Al-Madkhal li Dirāsāt al-Sharī'ah al-Islamiyyah*, (Cairo: Maktabah Wahbah, 1990), 70-78.

¹⁰⁸ Chapra, *Islam and the Economic Challenge*, 7.

¹⁰⁹ *Ibid.*, 9.

be abolished. Prostitution which harms human dignity should be ended.¹¹⁰ These are the conditions that Islam has provided to ensure the socio-economic justice in the process of industrialization and in a society as a whole. In short, these three important objectives should always be the basic consideration of all parties who are involved in the process of industrialization.

The final element of *maqāṣid al-sharī'ah* is the preservation of wealth. Though wealth is not an end in itself but Islam recognizes it as an important means for realizing human well-being and achieving a sustainable development. This element shows that Islam promotes *al-tawāzun* (balance) between material and spiritual aspects of human life. In fact, it does not admit a conflict, not even a separation between life-spiritual and life-mundane. Islam views that all God-given resources on earth are considered as wealth that should be utilized by men in the best possible way for all. The preservation of wealth implies that no one can exploit others' properties.¹¹¹

Conclusion

To sum up, a God-blessed process of industrialization should preserve these five basic necessities. The above discussion might be brief. It is however sufficient to show that the *sharī'ah* plays a pivotal role in shaping and guiding the process of industrialization. The very broad universal concept of *maqāṣid al-sharī'ah* enable it to be relevant and flexible to all circumstances in the human daily affairs. This also shows that Islam formulates a unique system and strategy to conserve socio-economic justice in the process of industrialization and as well as in the society as a whole.

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¹¹⁰ This will be discuss further in the next section; types of industries in the Qur'ān and Sunnah.

¹¹¹ Chapra, *Islam and the Economic Challenge*, 7.

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